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MANUALS FOR TEACHERS

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No. 4.

On Discipline

Edward & Bro.

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MANUALS FOR TEACHERS.—No. 4.

ON

DISCIPLINE.

PHILADELPHIA:
ELDREDGE & BROTHER,
17 North Seventh Street.

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MANUALS FOR TEACHERS.

These Manuals were originally published in England, having been prepared at the request of the Literature Committee of the National Educational Society, by men distinguished at their several Universities, and possessed of large experience as teachers. They have been carefully revised and adapted to the wants of American teachers, and it is hoped will prove a valuable addition to the literature of the art and science of teaching. The Series comprises the following volumes:

1. The Cultivation of the Senses.
2. The Cultivation of the Memory.
3. On the Use of Words.
4. On Discipline.
5. On Class Teaching.

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"Blessed is he that Helpeth the Little Ones;
He shall have Peace in his days."

On Discipline.

Chapter I.

DISCIPLINE.

DISCIPLINE is the means by which the teacher secures the most effective conditions for carrying on the work of education. To a certain extent it is a powerful instrument of education in itself, tending as it does, if it be good, to the creation of a healthy tone in a school, and to the formation of valuable permanent habits; but its immediate object is to render education possible, and in the highest degree effective.

It is sometimes assumed that, if a teacher possesses the knowledge which he has to communicate, his pupils must profit by his instruction; but if they do not attend to the instruction given them, if they spend the greater part of their time in idleness or in busy endeavors to evade work, if the arrangements of the school are such that they cannot see what they

ought to see and hear what they ought to hear, if they be distracted by physical discomfort or by the disorder which prevails around them, the teacher's efforts to instruct and train will be to a large extent thrown away.

It is not enough to *teach;* we must see that our pupils *learn.* The teacher must have some regard, also, to his own health, and strength, and comfort. He must aim at a maximum of result with a minimum of effort. His work must be effective work, and this effectiveness must be secured without any needless waste of his energy and without any needless trial to his temper.

Discipline is good in proportion as it is effective in securing good order, attention, diligence, prompt and cheerful obedience, a healthy tone and good habits, and this by means that are characterized by regularity and uniformity, by conformity to natural laws, by unobtrusive efforts, by kindness, by justice, and by appeals to legitimate motives. We will say a few words on each of these points, but first of all we would call attention to the

EXTERNAL CONDITIONS OF GOOD DISCIPLINE.

There are certain external conditions of good discipline which, if not absolutely indispensable, tend, at least, to greatly facilitate and promote it. Such are suitable buildings, freedom from over-crowding,

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and orderly working, is a matter of the greatest importance, both as regards the instruction and the discipline. Every teacher should be employed where he can be most effectively and economically utilized, and no teacher should be overtasked. It not unfrequently happens that the youngest teacher has charge of the lowest class, and yet this is the class which is usually the largest in point of number, the most important as regards the course of instruction of which it lays the foundation, and the most difficult as regards the demands which are made on the teacher's skill as an instructor and disciplinarian. It will often be found that a young teacher who fails to secure discipline in one kind of lesson will command it in another. Common sense dictates that in such a case the teacher should not be confined to a particular class, but should be employed exclusively, until his powers have ripened, in such lessons as he can conduct successfully.

The order of exercises should provide for the interposition of classes engaged in silent exercises between classes engaged in noisy ones, for the complete isolation of the classes which are going to receive lessons that are likely to distract the attention of the rest of the school, for the covering of the noise accompanying movements from one part of the school to another, for timely alterations of bodily posture and mental occupation, for drill, and for recreation.

CHAPTER II.

CHARACTERISTICS OF GOOD DISCIPLINE AS REGARDS ITS RESULTS.

GOOD ORDER.—One of the first things a teacher has to secure in dealing with a class of children, especially if it be large, is good order. Without this, instruction is impossible, the teacher's life in school is one of protracted worry and vexation, and the children themselves suffer all the mischievous consequences that invariably accompany anarchy and confusion.

Attention.—Every active mental operation necessitates that attitude of mind which we call attention, and which has been defined as "the direction of consciousness." My eyes may be directed towards an object, and yet I may take no notice of the visual impression conveyed by my optic nerves to the brain. When the clock ticks, the vibrations of the air produced by each tick reach my ear and affect my

auditory nerves, but, unless I am attending to the impressions transmitted to my mind through my auditory nerves, I do not hear the ticks. Soldiers are often severely wounded in battle, and yet do not discover the fact until the battle is over, and the cessation of excitement allows them to pay attention to their bodily sensations. So persons who are suffering from painful diseases often become quite insensible to pain if their attention is concentrated on some other matter; and yet there can be no question that they are subjected all the time to the physical impressions which ordinarily produce the sense of pain.

If attention is necessary to sensation, we may be still more sure that it is necessary to the higher intellectual processes, such as perception, abstraction, generalization, conception, inference. In many studies, if the attention be dropped but for a moment, the whole process in which the learner is engaged must be gone through again.

Attention may be either voluntary or involuntary. A sensation that is eminently painful or agreeable compels my attention, and it is next to impossible for me to escape it. I attend to it without any conscious effort of will. Such attention is involuntary. I yield it as a piece of mechanism might begin to work when some motive spring is touched.

When I wish to attend to some matter that has no special attraction for my mind, I am conscious of an

effort of will which is needed to prevent my mind from yielding to the attractions of other objects. Such attention is voluntary.

Involuntary Attention. — The power of the will over the attention is at first very slight. The attention of a young child seems to be almost wholly dependent on the attraction of the objects presented to him. Hence it is to be secured by presenting to his senses such objects as by their novelty, color, lustre, form, movement, etc., powerfully appeal to them.

Here it should be noted that we find a pleasure in the exercise of all our faculties, whether of body or mind, and readily give the attention necessary to the exercises of our faculties, so long as the exercise is suitable in kind and degree to the stage of development to which we have attained, and is not prolonged beyond our powers of endurance. If we will only give heed to their demands, we shall find that our faculties themselves crave and call out for exercise. It is the teacher's duty to find out what are these natural sources of a child's happiness, and to utilize them in his formal education, as nature utilizes them in his informal education. A child attends to play, though he has nothing more to amuse himself with, perhaps, than a couple of pebbles or a bright flower. Let education begin with play, by appealing to the

same sources of interest and offering the same attractions, and the child will pay the same attention to it as to his favorite sports.

If these conditions of involuntary attention are neglected, the work of both teacher and pupil is all up-hill. The attention of the child, in that case, can only be aroused and sustained by an effort of will, which he is as yet too young to make, the distant motives that act upon the adult will not having had time as yet to exert their proper influence on him. The solicitations of sense that do engage his attention are too powerful to be resisted, and he becomes inattentive to his teacher, for the simple reason that his attention is drawn more powerfully elsewhere. What is called an inattentive child is often, in reality, not so much inattentive, as attentive to the wrong class of objects; and the lesson we have to learn from his inattention is that, instead of persisting in endeavoring to draw his attention to objects in which he takes no interest, we should find out what does attract his attention, and try to educate him through that. The wrong class of objects must be converted into the right class. We must be content to follow nature, instead of dictating to her.

If a child is more pleased with an actual orange than with a written account of an orange, let him be taught through the orange. If he is more pleased with a highly colored picture than with a sheet of

unmeaning symbols, called letters, let him, for the present, be taught through the picture. If he prefers to do something for himself to being talked to, find him suitable occupation. If he loves to draw, and plait, and mould, and sing, and dance, and imitate the actions of his seniors, let his inclination be gratified by such exercises as are supplied by the Kindergarten. And if it be urged that this is play and not school, it is a sufficient reply that nature's first lessons take the form of play. We are only continuing and systematizing the method of instruction which has been so successful during the first two or three years of a child's life.

Certain it is that little children will derive more benefit from well-devised education games to which they *do* attend, than from formal instruction to which they do *not* attend. It was the great merit of Fröbel, the founder of the Kindergarten, that he took the pains to find out what the primitive natural instincts of children are, and that he devised means by which those instincts might be utilized for the purpose of education.

To a superficial observer, the children in a Kindergarten are engaged in nothing better than organized play. But in the process of playing they are acquiring their first ideas of form, and color, and number, and resistance, etc. Their fingers are growing more deft and their eyes more observant. They may be acquir-

ing no book-knowledge, but they are acquiring that real-knowledge without which book-knowledge has no value. Our first teachers are our senses, our hands and our feet, and unless their lessons are well learned all other instruction is impossible.

Voluntary Attention.—As education advances it becomes necessary to teach many subjects to which children are not at first strongly drawn, and to which, therefore, they reluctantly and imperfectly give their attention. The teacher will now show his discretion by judiciously appealing to higher motives than formerly; but he will take care not to make the demands upon the attention too severe or too protracted, and he will dexterously combine that instruction which is naturally unattractive at the stage of mental development to which the child has attained, with what may be called intellectual relishes which stimulate the mental appetite. He will try to create and sustain a feeling of expectancy. He will make a free use of pictures and drawings, of natural objects of interest, of songs, and marching, and rhythm and rhyme. He will introduce into his lessons whatever variety of treatment they afford, turning his subject round and round in a sort of mental kaleidoscope, so as to show it on every side and in ever-new combinations. He will reduce to a minimum the sources of distraction, such as personal discomfort arising from cold, light,

posture, and weariness, and remove from the observation of his class whatever external objects, not relating to the lesson in hand, strongly appeal to the senses. He will, above all things, show his class that he takes a deep interest in the subject of his lesson, and infuse into his teaching all the brightness and vivacity which he can command.

The duller the subject, the greater the need of life in the teacher. "Those strong-minded teachers," says Dr. Carpenter, "who object to these modes of 'making things pleasant' as an unworthy and undeniable 'weakness,' are ignorant that in this stage of the child-mind, the will — that is, the power of self-control — is weak, and that the primary object of education is to encourage and strengthen, not to repress that power. Great mistakes are often made by parents and teachers who, being ignorant of this fundamental fact of child-nature, treat as wilfulness what is, in reality, just the contrary of will-fulness; being the direct result of the want of volitional control over the automatic activity of the brain. To punish a child for the want of obedience *which it has not the power* to render, is to inflict an injury which may almost be said to be irreparable."

At present the transition from the Kindergarten, where involuntary attention is mainly relied on, to the ordinary school, where voluntary attention is most appealed to, is too abrupt. A child does not cease

to be a child when he quits the primary school, and the methods of teaching he has been accustomed to there, instead of being dropped, should be continued throughout his subsequent education, with such modifications as his growing powers demand. Our days are "bound each to each," and the same natural instincts assert themselves in the man as in the child. He, also, is urged to the exercise of whatever powers he possesses in accordance with the laws of his being, and his education is advanced and rendered agreeable in proportion as those instincts are satisfied. He, also, finds that novelty of topics, variety of handling, pictures, diagrams, specimens, models, experiments, changes or posture, vivacity in his teachers, etc., help to engage and maintain his attention.

By a judicious utilization of involuntary attention and a moderately increasing demand on voluntary attention, the habit of attention is formed. The conduct comes more and more under the influence of the higher and remoter motives, and less and less under the influence of mere sense-impressions.

Difference in the Power of Children to give Attention.— Children differ very widely in the time which they take to acquire this habit, and in the form which their control over their attention takes. Some are "bird-witted." Their attention is readily distracted by surrounding objects. A spider in the

corner of the window, a butterfly that has strayed into the room, is enough to withdraw their minds from the lesson in hand. Some find a difficulty in withdrawing their attention from any object in which they are deeply interested. Their minds keep on reflecting on the train of ideas to which the object of their interest gives rise. You imagine they are following you, when all the time they are thinking of something you said ten minutes ago. These mental characteristics need special treatment. The "bird-witted" should be "encouraged to fix their attention, whilst those in whom the opposite tendency predominates should be exercised in mobilizing it." Mathematical studies are valuable for the former,* physical for the latter.

The Two Essentials of Attention.— The two characteristics of attention which it is most desirable to secure are intensity and continuousness. The former will be fostered by restricting the attention to one point at a time; the latter by variety of matter and treatment, and by gradual increase in the length of time devoted to the lesson. Teachers themselves often distract the attention of children by the injudi-

*Bacon says: "If a man's wit be wandering, let him study the mathematics, for in demonstrations, if his wit be called away never so little, he must begin again."

cious way in which they handle a subject, by importing into their lesson irrelevant matter, by mixing up information that ought to be kept distinct, by a see-saw mode of procedure, by exhibiting pictures, specimens, etc., before they are required, and by leaving them before the class after they have served their purpose. The main object of a lesson should be distinctly stated at the outset, in order that the curiosity of the class may be aroused, and a feeling of expectancy created; and each point should be presented singly, and thoroughly mastered before a new one is taken up. Teachers often fail to gain the attention of a class through hanging up, at the commencement of a lesson, a number of attractive pictures, or covering a table with interesting specimens and mysterious pieces of apparatus. These objects of curiosity sometimes prove more powerful than the teacher's exposition, and the class, instead of following him, attend to them. Were they produced one at a time, the feeling of expectancy would be sustained, and the significance of each, in connection with the successive stages of the lesson, would be more distinctly apprehended.

The motives on which we must mainly rely for exciting and maintaining attention are:

1. Curiosity, the natural love of knowledge.
2. The love of activity.
3. Sympathy.

4. The perception of utility.
5. Emulation.
6. The love of approbation.

These motives should, of course, be variously utilized according to the age of the children and the peculiar requirements of individual children.

It might seem that much of what has been said relates rather to instruction than discipline, but the same regard to natural law which is most effective as an instrument of instruction is also most effective as an instrument of discipline. The children are, in fact, disciplined through the instruction. When children are greatly interested in a lesson they keep order for themselves. They feel no desire to play, because the work in hand is more interesting than play; they have no wish to be idle, for they find greater pleasure in activity.

Diligence.— The progress of a child at school depends less, perhaps, on the possession of exceptional gifts of genius than on diligent application. When genius and diligence concur, we get two of the most important conditions under which the highest perfection of intellectual development is attainable. But while genius is rare and beyond the power of acquisition, diligence is a habit which every child can acquire. Hence the teacher should seek to cultivate it to the utmost of his power.

He should allow of no dawdling over work. A child while in school ought always to be at work or at play, and the occupation of the moment, whatever it may be, ought, for the time, to command the whole of his energies. To secure this concentration of effort, children should have plenty of work to occupy the whole of the time during which they are supposed to be at work, and should be exercised in making sustained efforts to reach points gradually increasing in remoteness.

Some children are fitful in their powers of application. They exhibit occasional spurts of energy, which are followed by intervals of indolence. This tendency is fatal to solid work and real progress, and needs to be carefully corrected. The remedy for it is to insist on the performance of a certain measure of work every day, and to overpower individual inclination by the general momentum of the whole class.

Obedience.—It is needless to insist on the value of obedience, but it may be worth while to say a word on the importance of *prompt* obedience. There is a made of obeying which is more offensive than flat refusal. The teacher should aim at securing prompt and cheerful obedience. His children should, as it were, meet him half-way in the execution of his wishes.

Obedience is rendered with a cheerfulness propor-

tionate to the pupil's affection for his teacher and to the interest he takes in his work, but with a promptitude which is mainly dependent on the perfection of the drill of the school and the smartness which the teacher habitually encourages.

One great advantage of systematic drill (some would call it a disadvantage) is that it accustoms children to obey without first debating in their own minds the expediency of what they are called upon to do, or consulting their own inclinations. It compels them, for the time being, to completely subordinate their own wills to the will of their commander, and to trust implicitly to his wisdom. This kind of obedience might, of course, be dangerously abused, but it is not likely to be productive of much harm so long as it is restricted to the evolutions of school-drill. It is certainly helpful in securing that smartness and promptitude of action which are needed where large numbers of children have to be simultaneously moved.

At the same time there is a wide difference between the mechanical obedience rendered in drill and the obedience of a child out of the ranks. Children who are remarkable for the smartness of their drill are often in class far from being obedient and tractable. The reason for this is obvious. In the drill-ground the demands made upon obedience are limited in extent, and for the most part, to children who have

been engaged in mental exercises, pleasurable in their character. Moreover, whatever burden they impose is lightened by the sympathy of numbers. In school, obedience often requires the performance of duties that are irksome, and each individual child has to exercise a greater amount of self-denial in the surrender of his own will.

The drill of a school or of a class will, doubtless, affect each individual child in it, and tend to the formation of a habit of obedience; but, for the attainment of this important end, the teacher must rely mainly upon the reasonableness of his demands, the affectionate relations between himself and his pupils, the moral motives which he appeals to, and the standard of promptitude and thoroughness to which he accustoms his pupils.

The following are offered as general hints on this subject:

1. Make up your mind what rules it is desirable to enforce, and abide by them.

2. Let your more important rules be reduced to writing, so that there may be no mistake about them, and let them be set up in some conspicuous place in the class. They should be few in number, expressed in brief and unambiguous terms, and rarely altered.

3. Have no rules which you cannot enforce. When children find that they can break a rule with impunity, they lose their respect for the authority whose

business it is to enforce it, and are tempted to violate other rules where escape from punishment is possible.

4. After giving an order, wait to see that it is obeyed, and do not go on with anything else until you are obeyed. You may seem to lose time by waiting, but it is an economy of time and effort in the long run. If it be worth while to give a command, it is worth while to see that it is obeyed. Children soon find out whether a teacher has a strong or a weak will, and, once they have discovered that he possesses the latter, they will not trouble themselves to obey commands that are irksome. On the other hand, if they know that the teacher will not be content with anything short of what he asks for, they will settle down to what is required from them as to a law of nature which there is no escaping.

5. Do not use language which implies that your pupils will desire to violate the order you give. Threats, so far from inspiring dread, sometimes tempt bold natures to commit the deed which is prohibited. Besides, constant threats are incompatible with that mutual affection and confidence which ought to subsist between the teacher and his pupils. It is better to assume that your pupils will be eager to carry out your wishes, and so impose upon them the obligation of honor, than to take it for granted that the only motive which will deter them from disregarding your wishes will be the fear of a penalty.

6. Give your commands in a firm tone, without shouting, and without repetition. It is not the noise of a command, nor the number of times it is repeated, which procures obedience, but the consciousness, on the part of the governed, that a strong will lies behind the command and will be sure to enforce it. In a well-ordered school, audible commands may be largely dispensed with. Manual signs and numbers may be used in drill. The eye alone is often quite sufficient to preserve order and interpret the teacher's wishes in the progress of a lesson.

7. Have a definite way of doing everything, of distributing books and slates, of dismissing classes, etc., and let each child know exactly what he has to do.

8. Exercise special vigilance at the changes of lessons, when children are apt to indemnify themselves, by acts of mischief and disorder, for their previous endurance of restraint.

9. Always have something definite for your class to do. There is no cause more productive of disorder than want of occupation. A well-arranged order of exercises provides for the occupation of the whole day for the school as a whole, but there are times when the class may be occupied as a whole, and yet individual children may have nothing to do. This often occurs in exercises like writing and arithmetic, in which some children finish their work much more rapidly than others. The leisure thus

obtained should be profitably filled up by suitable exercises, or else the forward pupil should be required to sit with arms folded. If he be left with nothing to do, he will soon find something to do that may not be conducive to good order.

10. If necessary, explain the reason for your demands, so that you may get intelligent and spontaneous obedience, but do not think it necessary to justify all your commands. Your pupils must trust you as well as obey you, and the reasonableness of your commands may often be safely left to speak for itself in course of time.

Tone.— The word "tone" primarily means *tension*, and tension is a characteristic of strength. Hence "tone" is applied in medicine to a natural healthy state of the animal organs, as seen in the proper discharge of their functions. Similarly we speak of *the tone of a school*, meaning thereby not its curriculum of studies, not its standard of attainments, not its drill, but the healthiness and vigor of the moral forces operating in the school, the resultant of the teacher's example, instruction, discipline, and sense of order and propriety, as seen in the general conduct of the children.

Tone is not a thing that can be gauged like reading or writing. It does not lie on the surface of the school. It is to be sought for in the happiness and

cheerfulness of the children, in their truthfulness, their honesty in their work, their readiness to obey orders, their straightforwardness, their openness, their modesty, their courtesy, their reverence in speaking of solemn things, their relations with their teachers, their sense of right and wrong as seen in their conduct individually and in the public opinion of the school, and more especially in their conduct in all those little matters which are not regulated by school routine and formal discipline.

There is, of course, a close connection between the tone of a school and its standard of attainments, a healthy moral tone being indispensable to the highest intellectual success; but there may be high attainments in a school with a low tone, and there may, through various causes, be a high tone with low attainments.

The tone is dependent on the motive forces of the school. If these be low, the tone will be low. The example of the teacher, the motives to which he appeals, and the moral standard to which the children are habitually accustomed in their daily work, are the forces which exert the most powerful influence on the tone of the school. Hence the vast importance of the teacher's exerting a watchful care over his own language, temper, and conduct, of appealing to lofty and legitimate motives, and of maintaining a high moral standard in the daily work of the school.

Good tone cannot be produced by mere homilies on duty, nor is it likely to be exhibited on special occasions unless it be systematically cultivated.

The tone of a school, whether good or bad, is the outcome of the whole of the teacher's training from beginning to end, and is less indebted, perhaps, to direct efforts to secure it than to the numberless silent and indirect influences by which the conduct and character are unconsciously moulded.

Good Habits.—The subject of habit will be treated separately. Here we content ourselves with remarking that the teacher should aim, in his discipline, at forming habits that will be of permanent value, and not merely at temporary artifices for securing the conditions for intellectual work and the comfortable working of his school. Regularity, punctuality, a love of order, prompt obedience, regard for law, respect for authority, attention to the work in hand, diligence, etc., are all qualities that will be of life-long value; and the teacher's aim should be

1. To render their observance easy by repetition and pleasurable from the experience of their advantages, and

2. To create or foster the motives that will lead to their observance when his pupils are no longer under his immediate control.

It is possible that these habits may be formed under

any system of discipline, their advantages being so obvious as to induce the pupil to acquire them in spite of many disagreeable associations attaching to them; but it is obvious that they are much more likely to be formed under a teacher who sedulously sets himself to cultivate them. Law inspires respect in proportion as it is felt to be enacted in the interests of the body corporate of which we are members; authority is respected in proportion as it is wisely and temperately wielded; obedience is rendered with a promptitude proportionate to our affection for those who demand it, and to our confidence in their wisdom; regularity, punctuality, and order are habits which gain upon us in proportion as we see the advantage attending them; self-control is acquired by leaving room, wherever it is possible, for the exercise of individual freedom, and, at the same time, by supplying motives and principles which will prevent the freedom from being abused. And all these habits are likely to become permanent in proportion as their early observance is attended with pleasure. Coercion and severity too frequently inspire disgust for the very virtues which the teacher should strive to foster, and provoke a dangerous reaction once the constraint of school is over.

CHAPTER III.

CHARACTERISTICS OF GOOD DISCIPLINE AS REGARDS ITS EXERCISE.

DISCIPLINE should be regular. It should not be severe one day and lax on another. Your pupils should always know what to expect from you, what standard of excellence you demand, and what will be the consequences of not coming up to it. If you tolerate a practice to-day, they will naturally expect that you will tolerate it to-morrow; and if they find that their expectations are disappointed, they will naturally attribute to you weakness and inconsistency. They will feel, if they do not say, that you betrayed them into wrong-doing by your silence and connivance. Once your rules are laid down, you should adhere to them, not in a hard and mechanical way, as though the rules were master and not you, but with that firmness and uniformity which will show your pupils that the rules are not to be tampered with.

When you set a rule aside, be careful to show that

you are not influenced by mere caprice, and let your pupils know distinctly when the rule is to be resumed, and what other rule is to take its place in the meantime.

While it is of the highest importance to cultivate in children the power of ruling themselves, it is absolutely essential, for the ordinary conduct and well-being of a school, that certain fundamental rules of order and work should be laid down by the teacher, and about these there should be no room for doubt. These rules should be rigidly observed, and whatever penalties are attached to their violation should be invariably enforced, certainty of punishment having frequently a greater effect than excessive severity. Children soon accommodate themselves to a regular discipline, just as they do to a law of nature. They may kick at it at first, but, if it be not unreasonable in its demands, and if it be regularly maintained, they will fall in with it as an inevitable condition of things which it is useless to resist. Nay, they will grow to love it as the condition of successful work and of happy relations with their teacher.

Discipline should be Natural, and should be produced, as far as possible, by following and utilizing natural instincts. If it involve a violation of these instincts, it will be productive of serious mischief to those parts of a child's nature which are affected by

it; it will be irksome when it is enforced, and it will cease to operate when the force which constrained obedience is removed. It is a great mistake to suppose that children love disorder, or find a pleasure in disobedience *per se*. In the majority of cases they break artificial rules in obedience to powerful instincts, which the teacher has failed to press into his service. They are, for instance, largely under the influence of the instinct of activity, and, unless some safe provision be made for satisfying this instinct, they will be irresistibly impelled to satisfy it in ways of their own. They will fidget when they are expected to keep still; they will grow weary of being treated as mere passive reservoirs into which knowledge is to be perpetually pumped, and will seek active occupation, mental or bodily, for themselves; and in a variety of ways they will disobey the teacher who persists in this unwise defiance of natural laws. It is absurd to blame them for their disobedience. They cannot help it. They did not make themselves, and the laws of their being are only partially under their control.

It will be shown hereafter what are the instincts which exercise most influence over children, and how they may not only be controlled, but converted into instruments for the furtherance both of discipline and instruction. For the present it is enough to remark that the teacher should endeavor to utilize, to the

utmost of his power, natural inclination, and not imagine that it is necessary to be always running counter to it. There is a marvellous plasticity in human nature; but it is folly for the teacher to assume that he can do what he likes with a child, or that the child can do what he likes with himself. A child's body and mind are subject to certain unmistakable laws, impressed upon them by the Creator, and the teacher must accommodate his discipline to these laws. As long as he does this he will find nature an invaluable ally; but, once he sets himself in opposition to nature, he will find that, though he may seem to achieve momentary triumphs, he is sure to be beaten in the long run. He might as well try, like Mrs. Partington, to push back the Atlantic with a mop as to defeat nature. She is never defeated, for she is the expression of the will of God.

Discipline should be Unobtrusive. — By this is meant that the means which the teacher employs to secure and maintain discipline should not be such as would force themselves obtrusively on an observer's attention. A good disciplinarian maintains perfect order, gets prompt obedience, and makes his will felt all through the school without any apparent effort. You wonder what is the secret of his success, and you are tempted to believe, perhaps, from the seeming absence of any means by which the end is attained,

that his success is referable to some happy gift bestowed upon him by nature or to the exceptional docility of his pupils. The real explanation is to be found in the perfection of his discipline. He has reached that highest stage of skill, the art of concealing art.

On the other hand, there are teachers who seem to be always endeavoring to get good discipline, yet never obtain it. They are constantly giving commands, or uttering threats, or distributing reproofs, or inflicting punishments, and yet, with all their efforts, they do not get what they aim at. They cannot teach for five minutes consecutively without interrupting the lesson by such remarks as, "Sit up," "Smith, your arms are not folded," "Brown, pay attention," "Look at me," "Robinson, do not lean against your neighbor," and so on. The effect of these constant interjected remarks is sometimes most ludicrous, and is, of course, fatal to the continuity and effectiveness of the lesson. They distract the attention of both teacher and pupils, the minds of both being kept in a state of perpetual oscillation between the subject nominally in hand and the conduct of the class, and in this way they often aggravate the very evils which they are intended to abate. Good order is scarcely worth having when the teacher has to take so much pains to get it that he has none to spare for anything else. Discipline is, after all,

only a means and not an end, and, though it must be had at any cost, it may be purchased at too extravagant a rate. It will be shown hereafter that unobtrusive discipline is to be most easily got by securing the silent co-operation of natural laws, by good organization, by careful forethought, and by quiet self-control. Do not talk much about order, but take the needful pains to secure the conditions of order.

Discipline should be Kind.—It is sometimes assumed by young teachers that discipline cannot be other than irksome to those who have to submit to it, and that the relations between the teacher and his pupils must of necessity be, more or less, one of incessant hostility. This is a great mistake. It is not denied that discipline may sometimes clash unpleasantly with natural inclination, and that a child who chafes under it may entertain hostile feelings towards the teacher who has to enforce it; but that discipline is bad which is uniformly irksome. It is not, in such a case, discipline itself that is disliked, but the vicious system of discipline which the injudicious teacher attempts to enforce. If discipline do not needlessly encroach on the pupils' individual liberty, if it be maintained by appealing to proper motives, if it be free from partiality, if it be obviously not enforced to gratify any tyrannical caprice or vindictive feelings, then there is no reason why it

should not be compatible with the kindliest feelings between the teacher and his pupils. Indeed, the teacher who does not secure the affection of his pupils, fails to get the most powerful, and certainly the most valuable, instrument of discipline. Order, attention, obedience, and the other ends of discipline are doubly valuable when they spring, not from compulsion, but from a desire to gratify the wishes of a beloved teacher.

Love is a more powerful motive than fear, and though, in the case of certain natures, the teacher may find it necessary to appeal to the principle of fear, yet he should only do so so long as those natures are incapable of responding to this appeal made to their higher motives. If a teacher be uniformly kind to his pupils, if he show an interest not only in their intellectual progress, but in their spiritual and physical well-being, if he be careful when he punishes to punish with strict regard to justice, and obviously in sorrow rather than in anger, his pupils will entertain no feelings of bitterness towards him. They will see in his reproofs, or even in severer punishments, only sterner aspects of his customary affection.

Severity, whether it proceeds from a cruel nature which delights in, or is indifferent to, the infliction of pain, or from a careless disregard of proportion between offences and their punishment, or from in-

competence, or from indolence, is a bad sign. If it proceed from a hard, cruel, unsympathetic nature, it is an unmistakable proof that the possessor of that nature is unfit for the profession of a teacher; if from a disregard to justice, it is sure to provoke indignation and resentment in those who suffer from it, and may lead them to have recourse to lying and deceit in order to defeat it.

Incompetent teachers have recourse to severity because they are ignorant of those gentler and more efficacious means by which the ends of discipline are to be attained; and they proclaim their incompetence in so doing. Indolent teachers have recourse to severity to save themselves trouble. Severity seems to them to be an easy, effective, and speedy solution of many points in discipline; but the teacher will do well to remember that its success is temporary, and that, even when it succeeds, the permanent mischief which it does may be incalculable.

Discipline should be Just.— There should be no favorites on one side and no victims of injustice on the other. Children will always submit more readily to rules, and, if necessary, even to punishment, if they are convinced that there are one standard of requirement and one measure of justice for all. Children who enjoy the equivocal privilege of being favorites are to be pitied for the special privileges

which they possess. In many cases they are tempted, by the consciousness of the freedom which they enjoy, into wrong-doing; in many they seek to deserve the favors they obtain by tale-bearing and other mean acts; and in all they are regarded with dislike by their companions, who frequently victimize them as a set-off to the undeserved favors which they enjoy. It is needless to dwell upon the wrongs done to the victims of the teacher's injustice.

Teachers are often unjust, not so much from intention as from neglecting to make careful inquiries, from vacillation of purpose, from disregard of circumstances, from unreasonable demands on the energies and capacities of individual children, and from punishing in anger.

It is unjust to condemn a child on imperfect evidence; to punish an offence to-day that was connived at yesterday; to make no allowance for the potency of temptation; to make no distinction between old and young offenders and between ringleaders and abettors; and to expect the dull boy to keep pace with the clever boy, and the boy who has the enormous advantage of good home influences with the boy who has, perhaps, no proper home at all. Teachers are liable to all sorts of injustice when they punish with a severity regulated, not by reason, but by passion.

Avoid, as far as possible, *ex post facto* legislation.

Let important rules be well known, and with them the penalties by which they will be enforced. Even the judges of the land are limited by law in the imposition of punishment. They may mitigate a penalty, but they cannot exceed the penalty prescribed by law. The teacher will do well to lay down, in moments of calmness, and after careful reflection, such limitations for himself; and to remember that it is safer, and better in almost every other way, to err on the side of leniency than on the side of severity. A too lenient punishment may be increased in severity if necessary, but some punishments once inflicted cannot be mitigated.

The Teacher should be Courteous towards his Pupils and Dignified as regards Himself.—In few things do children copy the example of their teacher so readily as in points of manner. If he be rough, coarse, and rude in dealing with his pupils, it is not surprising that they reproduce those qualities, and exhibit them in their relations both with himself and with others. A child's self-respect and feelings should be regarded quite as much as those of an adult, and as much consideration and politeness should be shown to him as to his parents. It seems a cowardly thing to speak to a helpless little child in a tone that we should not employ in addressing persons old enough to resent rudeness.

The teaching of manners used to be charged for, as a special accomplishment, in our old private schools. It would be well if every teacher made a point of attending to this matter, both by cultivating habits of courtesy towards his pupils and by encouraging similar habits in them. Politeness has been defined as benevolence showing itself in little things. There is a wide sphere for its exercise in the conduct of a school, and, in many cases, if the habit be not acquired there, it will not be acquired at all.

While careful to exhibit courtesy to his pupils, the teacher should see that they, in return, show proper respect to himself. For this reason he should surround his actions with a certain amount of state and formality, and when he unbends he should take care not to allow undue familiarity. At the same time he should avoid all pomposity and affectation. Children soon see through both and laugh at them. Nothing can secure genuine courtesy and respect but genuine worth.

CHAPTER IV.

THE INSTINCTS TO BE SATISFIED, AND THE MOTIVES TO BE CULTIVATED IN EDUCATION.

INSTINCTS.—By instincts we understand certain propensities naturally springing out of the various faculties which we possess. The possession of any faculty whatsoever carries with it a presumption that it was intended to be used, and the pleasure which accompanies its use, or the pain which arises from its inactivity, is a natural stimulus to its employment. In some cases instincts act mechanically, we obey them involuntarily; in others they assert themselves by powerful solicitations of the will.

According to Fröbel the most important instincts are those of

1. Activity.
2. Agriculture.
3. Transformation.
4. Æsthetic enjoyment.
5. Curiosity.

6. Sociability.
7. Religion.

This classification is not very complete or logical, and might be much simplified. We need not, for instance, recognize a distinct agricultural instinct. What Fröbel regarded as such was clearly only one of the many forms assumed by the instinct of transformation, which is itself only one form of the instinct of activity. A more philosophical view of the whole subject is, as we have seen, to recognize in instinct a propensity to use a faculty not for this particular purpose or that, but in such a way as will be most conducive to the pleasure that accompanies its exercise, or to escape from the pain that arises from its neglect.

The Instinct of Activity.— Children are always, as we say, "on the move." They seem as if they could never keep still, even for a few moments. In the cradle they delight to toss their arms and legs. Later on, their delight is to crawl, climb, walk, run, jump, hop, skip, draw, sew, knit, etc. Although they are sometimes charged with idleness, there is nothing which they abominate more. They must always be doing something, though, unfortunately, their activity sometimes takes a wrong or inconvenient direction.

This love of activity springs out of their bodily and mental constitution. They love to do whatever they can do. It is this instinct which secures the

development of their various powers. Body and mind alike depend for their growth on exercise. In the case of some of our most important powers, Nature does not leave this exercise to be dependent on human direction; she provides for it herself. She compels exercise. It is by their unceasing activity that children learn the use of their bodily organs and the most important properties of the world around them.

Teachers sometimes forget that children have bodies as well as minds, and deal with them as though they were disembodied spirits. The needs of the body should be provided for, not merely for the sake of the body itself, but also for the sake of the mind, it being impossible for the mind to work effectively if the body be not in a healthy condition and at ease.

The muscles of children soon get cramped if kept in one position, and, once this feeling is experienced, it is positive cruelty to refuse them the natural relief of change of posture. Children must move. They must shuffle and fidget. They cannot attend to the teacher. They are attending to a higher teacher, who almost always warns us when we are violating her laws by the pain and discomfort that attend the violation, and who, in very many cases, shows us how the pain is to be avoided by her own involuntary efforts to escape it.

Young children should frequently vary their atti-

tude in the course of a single lesson, and even older children will sometimes need a safety-valve for letting off their superfluous muscular energy. Any adult who has been photographed knows how difficult it is to keep perfectly still only for a few seconds; and although, when our minds are deeply interested, as in listening to an eloquent speech or sermon, we may maintain the same attitude for a considerable time, yet the advantage we take of a pause to shift our position, to take a deep breath, to cough, or otherwise relieve some physical uneasiness, shows that our bodily discomfort is always waiting for an opportunity to assert itself.

A judicious teacher will not only try to satisfy the instinct of activity, but utilize it as an instrument of education, both in maintaining attention and in the acquisition of knowledge. He will try to find something in every lesson for his children to do. In some subjects, such as arithmetic and writing, the hands are fully occupied; in others the children are, for the most part, passive listeners. It is in the latter lessons that bad discipline most frequently shows itself. Unless the children are deeply interested, they are almost sure to find some mischievous use for their unoccupied hands. The teacher will show his skill in devising means whereby his pupils can be actively employed in all his lessons. He will, for instance, get them to point out places on the map, to assist

him in his experiments, to write down on their slates something which he wishes to impress on their memory, to write or draw upon the black-board, to vary their posture when they seem to be growing weary, and to go through a few rapid drill movements at the chief breaks in his lesson.

It is important to observe that mental, as well as bodily, activity is, with advanced children, a valuable help to the maintenance of discipline. The effort which it involves is attended by extreme pleasure, and, if not unduly prolonged, secures a spontaneous regard of all the essential conditions of good order.

Great care should be taken not to misdirect the instinct of activity, and not to over-stimulate it. The teacher must be guided, in these respects, by the stage of development at which the child has arrived. Forms of activity that may be very suitable for one stage may be unsuitable for another. We ought not to expect a child to do the work of a man. As a rule, children will be found able to do with safety what they find a pleasure in doing when left to themselves. To force them to do work, for which they are not ripe and have no inclination, is to disgust them with it.

The Instinct of Transformation.— Over and above the pleasure which children derive from activity, they experience a special pleasure in leaving the impress

of their activity on the world around them, in building up and pulling down, in making and destroying, in breaking and mending, in modelling, and carving, and plaiting, and so on. In infancy their delight is to make mud-pies, and sand-castles, and card-towers. Later on they delight in transformations on a larger scale, in scientific experiments, in mathematical transformations, in drawing order out of confusion, and in bringing forth beauty out of ugliness.

The great merit of the Kindergarten is that it ministers so largely and so wisely to this instinct. The laboratory, the workshop, and the garden will afford room for its gratification in the subsequent stages of education.

The Æsthetic Instinct.— Children invariably delight in beautiful forms and colors; in rhyme, and rhythm, and music; in dancing, and posing, and graceful evolutions. The baby begins by liking bright and highly-colored toys, measured movements, such as the rocking and lullabies of a nurse, the swaying to and fro of a suspended toy, beautiful faces, etc. By-and-by it will delight in picture-books, in drawing and coloring, in singing, in dancing, in flowers, in landscapes, in poetry, etc. These enjoyments are called *æsthetic*, from a Greek word meaning to *feel*. They form an important part of education, by contributing to elevate, to brighten, and sweeten

life, and may be largely used as instruments of discipline.

Music is a refreshing change to children when weary of other work, and may be judiciously employed to cover the noise made in changing from one lesson to another, and in going in and out of school. It is needless to remark that, though these are the only reasons for its cultivation that are insisted on here, they are not the highest.

Marching and play-games like those of the Kindergarten afford a convenient safety-valve for exuberant spirits, and at the same time gratify the æsthetic instinct.

Pictures, drawings, natural objects, and all other objects which appeal to the eye are attractive to children, and help to secure their attention, but are specially attractive when beautiful in themselves. Drawings are doubly interesting and doubly helpful in maintaining attention, when executed under the eyes of the children, who follow, with pleasure and expectancy, every stroke of the teacher's chalk.

The Instinct of Curiosity is very powerful in children, as we may see from their inquisitiveness, their ceaseless questions, and their universal fondness for all sorts of novelties that come within the range of their appreciation. They like to handle, and taste, and smell things that are new to them; they

are never happier than in rummaging an old drawer, or penetrating into the depths of a mother's pocket, or watching workmen engaged in some operations with which they are unfamiliar. A new flower, a new animal, an oddly-shaped stick, a beautiful shell will occupy them for hours. They seem never tired of examining an object until they have, as they imagine, "plucked out the heart of its mystery." What is called their destructiveness is often, in reality, only their mode of ascertaining the nature of things by experiment. They cannot understand the mystery of the speaking-doll, or the bellows, or the puzzle, until they have cut those objects open. They cannot understand the beauty and fragrance of the rose until they have plucked off the petals. Like philosophers of a riper age, they sometimes "murder to dissect." Much of the so-called "cruelty" of children is to be referred to this cause. They do not take a pleasure in the wanton infliction of pain, but they do find a pleasure in conducting experiments that are often much more painful than they imagine. Goethe tells us that he remembered plucking the feathers out of a living bird, when he was a child, to see how they were inserted in the skin.

At a later stage children crave for the knowledge which is supplied by teachers and books, and scientific experiments, and travel, and intercourse with men.

It is very important to give the instinct of curiosity a right direction. If it be not satisfied with useful knowledge, it will delight in useful trivialities, and will sometimes even have recourse to dishonorable means, such as eavesdropping, to gratify its yearnings.

The objects of curiosity vary with the extent of our experience, our surroundings, and the degree of mental development to which we have attained. The teacher must not expect a child to be curious about the same things as an adult. The knowledge which we instinctively seek is that which affords the best exercise for the powers we at the time possess. In the earlier stages of education, the curiosity is most strongly aroused by appeals to the senses; in the later stages, by appeals to the imagination and reason.

Children are often injudiciously discouraged by thoughtless parents and teachers from asking questions. Idle and silly questions should, of course, always be discouraged; but thoughtful questions, proceeding from a real desire to learn, should be carefully answered. It has been admirably said that the instinct of curiosity is "the great instrument Nature has provided to remove that ignorance children were born with." If so, to refuse it satisfaction is as unnatural as to refuse a child bodily food when he is hungry.

It is not always easy to answer children's ques-

tions. When the teacher is unable to answer them, let him say so. He will not sink in their estimation by not affecting omniscience. Evasive answers are quickly seen through.

The love of knowledge for its own sake is one of the purest motives by which a child can be actuated in acquiring knowledge, and should be jealously protected from competition with lower motives, such as desire of distinction, love of approbation, etc. It is capable of sustaining the highest acts of self-sacrifice, and can be relied on when all other motives to endeavor have ceased to operate.

CHAPTER V.

MOTIVES.

SYMPATHY may be felt by children, both with the teacher and with their fellow-learners. If the teacher be deeply interested in his work, his interest is almost sure to communicate itself to his class. A lesson given in a dull, perfunctory way, as though by an automaton addressing automata, must, of necessity, fail to gain the volatile attention of children. They are what the teacher is. If he be bright and active, they reflect his brightness and activity; if he be dull and lethargic, they reproduce his dulness and lethargy. The teacher will do well to remember the maxim of Horace, "If thou wishest me to weep, thou must begin by weeping thyself." He should also take advantage of what has been called "the sympathy of numbers," by which a wave of feeling passing over a body, increases in power in proportion to the number affected by it. The children who are interested must be used as levers to move

those who are not; care being, of course, taken not to nurse pride in the forward or dispirit the backward.

The Perception of Utility cannot be largely used with very young children, implying, as it does, the recognition of the remoter advantages of knowledge. But children soon begin to see some of the uses to which knowledge can be put, and, as soon as they can, they take a greater interest in what they are called upon to learn. It is not surprising that they cannot fix their attention on difficult subjects, of which they cannot see the utility. Point out to them the uses to which the knowledge they are acquiring can be put; show them, for instance, that arithmetic will enable them to make out their father's bills, and mensuration to measure his work, and so on: and you will find that they will be impelled to give their attention to these subjects with an earnestness which they would not command apart from their practical application. In subjects that admit of it, like arithmetic, no new rule should be taught until the need of it is felt, as when a problem can be no longer worked in the head, or by rules with which the pupil is familiar. Similarly no new word should be taught till it is needed.

Again, with regard to conduct, children will submit to rules far more readily, if they see their utility. We cannot, of course, wait for their obedience until

it is spontaneous; they must obey, in many cases, in mere deference to authority, relying on the judgment of the teacher; but it is often worth while to explain the object of a rule, and to show its practical utility. Intelligent obedience is a far higher result than blind mechanical obedience.

Emulation, or the desire of excelling, is a powerful stimulus to exertion, but it should be kept under careful control and wisely directed, otherwise it will inevitably create bad feeling, minister to vanity, and tempt children to have recourse to unfair means to obtain an advantage over their rivals. Its dangerous tendencies should be counterpoised by the cultivation of high and moral motives, such as generosity and honor. When employed as a motive to stimulate the desire of moral superiority, it neutralizes much of the evil which the desire of mere intellectual superiority is apt to engender. The child is then made to feel that moral is superior to intellectual distinction, and that no distinction is of any value that is not achieved by worthy means.

The Love of Approbation is another powerful stimulus to intellectual exertion and to good conduct, but, like emulation and the fear of censure, requires to be applied with very great care on the part of the teacher. It may encourage evil as well as good, and,

by improper associations, completely invert the whole moral code. Another danger attending it is, that, by holding out praise as the end of exertion, it may foster vanity.

In awarding praise the teacher will do well to observe the following principles:

1. Do not praise mere ability, but honest effort. Some children have exceptional natural gifts, and have enjoyed exceptional home advantages; others have not been so fortunate. Praise every child who diligently strives to make a good use of such abilities and advantages as he possesses.

2. Let your praise be administered steadily and systematically, so that your pupils may not be disappointed of the reward which they have deserved, and to which they have naturally looked forward.

3. Let your praise be awarded to moral as well as intellectual success, otherwise you will lead your pupils to believe that the latter is of more importance than the former.

4. Let your praise be proportioned to the degree of excellence which you commend. If your praise be excessive, it will tend to create a low standard of excellence, and will be valued in proportion to its cheapness; if it be stinted or grudgingly bestowed, it will discourage effort. It is better, however, to err on the side of excess than on that of defect. The

belief that you are anxious to do the fullest justice to real effort will itself become a stimulus to effort.

5. Be always on the lookout for signs of amendment in your pupils, so as to encourage endeavor at those critical moments when it most needs support. In such cases private praise will often be found of great service, as it will afford you opportunities for observations which it might be inexpedient to make in public.

6. Praise publicly exceptional excellence, especially such excellences as you desire to see generally cultivated.

7. In criticising exercises, of which the value may be estimated numerically, the publication of the marks is the most satisfactory mode of encouraging the successful and stimulating those who are not. It has the further advantage of admitting of nicer discriminations than any mode of classifying-papers, as "excellent," "good," "fair," etc.

8. Endeavor to have parents to take an interest in the progress of their children, so that the approbation and censure of home may come to the support of the teacher's praise and blame.

The Fear of Censure is a motive which requires to be regulated by much the same principles as the love of approbation. Censure should be just, discriminative, and free from bitterness. If indulged in too

freely it loses its power, and creates a bad feeling between a teacher and his pupils, which will aggravate the evils against which it is directed. In every case of wrong-doing, in which censure is necessary, do not be content with mere reproof; appeal to the offender's moral sense, and try to get him to see the real nature of his offence and the justice of your condemnation. If he abstain from the offence merely because you condemn it, there is a risk lest his moral obligations to do right should lose their proper force when he is removed from under your control.

Avoid ridicule, except in those cases where the offence arises out of an exaggerated self-esteem. Vanity and conceit may sometimes require to be lowered by a little good-humored satire; but ridicule is, as a rule, a dangerous remedy to employ. Children feel a laugh at their expense more keenly than what might seem far severer modes of punishment.

Rewards and Punishments.— All laws of government should be for the benefit of the governed, so that advantage may ensue from their observance, and loss or injury from their violation. This rule is invariably observed in the Divine laws, as set forth both in revelation and in nature. In some cases the advantages resulting from the observance of those laws, and the disadvantages resulting from their violation, are immediate; in others, they are remote;

but in all cases the laws are enforced not as arbitrary expressions of the Supreme Will, but because good is essentially bound up with their observance, and evil with their violation.

A system of government by rewards and punishments, therefore, has the highest of all sanctions. It is the system by which God himself deals with mankind. He is ever rewarding the good and punishing the wicked, and he distinctly seeks to influence our conduct by the attraction of rewards and the deterrent influence of punishments.

It is sometimes said that we ought to do good for its own sake, and shun evil simply because it is evil; but this is really to admit the legitimacy of rewards and punishments, for good is, to a certain extent, its own reward, and evil its own punishment.

As a matter of practice, the natural advantage of right conduct, and the natural disadvantage of bad conduct, are not always so obvious as to secure instant obedience, and it becomes necessary, therefore, to superadd to the natural consequences of conduct certain artificial rewards and punishments. When we violate a law of nature, as, for instance, when we neglect the laws of health, the punishment is immediate; we suffer pain and sickness. When we violate a moral law, the natural consequences of our misconduct are not so obvious, and are only imperfectly apprehended; we see only one or two links of an

endless chain of evil; hence it becomes necessary to attach to such laws what may be called arbitrary rewards and punishments, as distinguished from such as are natural or self-acting.

Children are often unable to see the real object of the rules to which they have to submit, and, in their case, it is especially necessary to strengthen the essential obligations of the rules by the incentive of reward, and the deterrent influence of punishment. By invariably associating in their minds pleasure with right-doing and pain with wrong-doing, we secure obedience, until the habit is formed and higher motives have had time to come into play. Praise and censure being forms of reward and punishment, the same rules that apply to them are, for the most part, applicable to rewards and punishments.

1. Reward, not for the possession of gifts, but for the use made of them. Similarly do not punish a child for stupidity, but for the neglect or misuse of such gifts as he has.

2. In bestowing rewards and punishments pay strict regard to justice, and try to prevent your judgment from being influenced by personal feelings.

3. In punishing, err on the side of mercy rather than severity.

4. Take care that your pupils do not make the obtaining of rewards and the escape of punishment the end of their obedience.

5. Take care that they do not regard punishments as setting them free to repeat their offences.

Rewards may assume various forms, such as the taking of places in class, appointment to offices of trust, certificates, and material rewards or prizes.

The Taking of Places has one great advantage over prizes — it gives to every boy a chance of comparative distinction, and is a daily measure of progress.

The taking of places may be for a given period, in which case they ought to be assigned for good conduct and progress during a given period; or, it may be, for only so long as superiority can challenge them. The former plan has the advantage of securing continuous effort; the latter, of connecting desert with immediate reward.

In order that places may be valued, they should not be capriciously assigned. Allowance should be made for the timidity which prevents some children from doing themselves full justice, especially in oral examinations; but imperfect answers, that require to be eked out or corrected by the teacher, though they may deserve commendation, should not rank with complete and independent answers.

Appointment to Offices of Trust is an admirable reward for moral excellence; such as truthfulness, steadiness, trustworthiness, and honesty. It some-

times does good to a boy possessing ability, but a weak character, to put him in some post of trust, the confidence reposed in him becoming to him a powerful incentive to deserve it; but great care should be taken not to expose authority to contempt, nor to shock the sense of justice in his companions, by seemingly capricious and undeserved preferment.

Certificates can often be given when prizes cannot be afforded. They have the advantage of being open to all, and if they specifiy the precise respects, whether intellectual or moral, in which the pupils have distinguished themselves, they are a valuable means of interesting parents in the progress of their children.

Prizes, if given at all, should be sufficiently numerous to be within the reach of all who deserve them, should be given for effort and not merely for success, and should be assigned on definite and well-known grounds. If prizes are too common, they lose their value as distinctions; if too few, they fail to stimulate the whole class. Every class should be broken up into sections, and prizes given for distinction in each. The principles on which prizes are assigned should be well known, in order that the children may know precisely what excellences to aim at.

Punishments have a twofold object, viz.:

1. The reformation of the offender, and

2. The deterring of others from the commission of his offence.

The following principles are selected from those laid down by Bentham for the regulation of the infliction of punishments:

1. The punishment of an offence should exceed the apparent advantage of committing the offence.

2. The greater the offence, the greater should be the pains taken to secure its punishment.

3. When there are several ways of committing an offence, the punishment should vary with the mode selected by the offender. For every aggravation in the circumstances there should be a corresponding increase in the punishment.

4. Punishment should never be greater than what is needed to prevent the offence.

5. Regard should be paid to the sensibility of the offenders, as dependent on age, sex, position, health.

6. Punishments should be increased in magnitude as the detection of the offence is uncertain or remote.

7. When the offence is not an isolated act, but an act indicating the existence of a habit, the punishment should outweigh the apparent advantages, not merely of the act, but of the habit.

8. Though a punishment, as in the case of expulsion, does not admit of graduation, and may, there-

fore, be sometimes in excess of the offence which has been committed, it may be expedient to use it.

With regard to the selection of punishments, Bentham says they should, among other qualities, possess as far as possible the following:

1. Variability; they should admit of degrees.
2. Equibility; they should admit of equal application under all circumstances.
3. Adequacy to the offence committed.
4. Special suitability to the nature of the offence.
5. Exemplarity; they should be impressive.
6. Subserviency to reformation.
7. Public popularity; they should not excite public sympathy in favor of the offender.
8. Remissibility; in case of repentance or miscarriage of justice.

After laying down these somewhat elaborate principles, the writer is strongly inclined to say to teachers, "And thus having shown you when to punish and how to punish, let me advise you to have as little to do with punishment as you can help." See if you cannot by moral suasion, by precaution, by improved methods of organization and instruction, and by the bonds of affection established between you and your pupils, prevent the occasion of offences, and thereby the necessity for punishment. If you must punish, try the effects of light punishments, such as rebuke, loss of marks or place, detention after school hours,

etc., before having recourse to severer punishments. You will be a good teacher in proportion to your ability to dispense with punishments. Few things have more hindered the art of education than the abuse of punishments. Teachers have depended on the efficacy of punishment when they ought to have sought for remedies in their own conduct, and in their methods of instruction and discipline.

Impositions are a safe mode of punishment, and are specially suitable for such offences as truancy, lateness, inattention, and neglect of home-lessons. It is urged against their employment that they disgust children with learning, by associating it with painful recollections; but this objection lies with more or less force against all punishments for neglect of school duties. The painful recollections are associated with the cause as well as with the mode of punishment.

There would seem to be a special fitness in punishing truancy and lateness by work to be done in the pupil's leisure. It is only reasonable that the time he has taken from work should be compensated for by time taken from play.

Corporal Punishment may be necessary in certain extreme cases, such as grave offences against morality, lying, theft, cruelty, bullying, insubordination, bad language, etc., but it should never be resorted to by

young pupil-teachers, and very rarely by teachers of experience. The commoner it is, the less effective it is. If absolutely indispensable, it should be administered by the head-teacher in private, or with only a few witnesses. Public corporal punishment has a tendency to brutalize all who take part in it and witness it, and is less effective as a deterrent to others than a punishment which is unseen. Moreover, there is less risk, when the punishment is inflicted in private, that the offender will assume a tone of bravado, and that the punisher will engage in an unseemly contest with him.

Expulsion should only be resorted to when the interests of the whole school render it necessary. When a limb has begun to mortify it is necessary to amputate it, lest the mortification should extend to the sound parts of the body; and so in a school, if a child be guilty of grave offences that are likely to spread, it is better that the child should be cut off than that the whole body should suffer. A moral classification of children is necessary as well as an intellectual classification. If care should be taken to prevent children from consorting with bad associates out of school, they ought not to be compelled to consort with such associates in school. This point has not yet been sufficiently attended to. Very vicious children, who have shown themselves not amenable to the ordinary

means of correction, should be sent to reformatories organized with special regard to the moral classification of the offenders sent to them.

At the same time, it should not be forgotten that expulsion is an admission of failure on the part of the teacher. He should, therefore, be slow in having recourse to it, and should often say, "Is there no other way left that I have not tried?" before coming to the conclusion that a child's reformation under his hands is hopeless. It may be that in expelling a vicious child he deprives him of the only chance of his amendment, and this is a grave responsibility to assume.

CHAPTER VI.

HABIT.

OUR characters are partly determined by instincts and aptitudes which we inherit, and partly by habits which we have acquired. The former deserve attention on the part of parents, but it is to the latter that the teacher's attention should mainly be given. It has been said that a man is only "a bundle of habits," as though, after a certain point of life had been reached, the will was either not used at all, or, if used, used only in accordance with rules established by habit. There is a certain amount of truth in this statement, all of us being more or less the slaves of habit; but it is important to observe that we were not always bundles of habits. We were once bundles of instincts, and our habits have grown out of the modes in which these instincts have been trained or left to develop themselves without training.

Habit is mainly dependent on four principles, viz.:

1. The mental principle of association;

2. Repetition;
3. The mental principle of concentration;
4. The physiological principle of nutrition.

In the manual on "Memory" we may see how, if any group of ideas or feelings be frequently associated, one invariably calls up the other; so that the group has a tendency to perpetuate itself. We are urged, with a force proportionate to the frequency and length of the association, and to the amount of attention which we have given to it, to think, feel, and will, and do what we have been accustomed to think, feel, will, and do.

This tendency exerts its most powerful influence on our character during that part of our lives which is marked by growth and development. During this period, which we may call the plastic period, every part of our body is undergoing a rapid and continual process of reconstruction, and hence readily admits of considerable modification. When the period of full development, which is later in the case of men than of any other animal, is attained, this capacity for modification ceases. The bodily frame and the mental and moral character *set*. Thenceforward our various powers undergo little change. The formative influences that have been at work upon us cease, and nutrition is solely devoted to maintaining the organs of the body in the form to which they have attained. All exertion, whether of body or mind, involves a

waste of bodily tissue, which must be compensated by fresh nutriment capable of being built up into the fabric of the body. If the exertion be gradually increased in amount, and if the proper nutriment be supplied in due proportion to it, the organ involved will, within certain limits, increase in strength, and will grow to the special work which it has to discharge. So that, while associated ideas and feelings and acts tend to perpetuate themselves by the simple law of neighborhood, the nutrition of the organs involved facilitates their repetition.

Association.—Long before a child can reason about right and wrong, and see the advantage of this course or the disadvantage of that, his habits begin to form. The habits of order and regularity, for instance, are, to a certain extent, the result of the orderly and regular treatment to which we were subjected in early infancy. And, even later in life, our habits are largely moulded by the fixed routine which our particular position in life compels us, it may be in a mechanical way, to conform to.

The habit of punctuality formed by requiring children to come to school in good time will, in all probability, follow them to the end of their days.

Example, praise, censure, rewards, and punishments all operate by association. What we invariably see done and hear done in particular circum-

stances, more especially by those we love and look up to, presents itself to our minds whenever we find ourselves placed in similar circumstances. Our first ideas of right and wrong are mainly derived from the praise and censure, the rewards and punishments, associated with them.

Hence the vast importance of setting a good example before children, and of wisely distributing our praise and blame in exact accordance with the moral character of actions. The former is a more powerful influence even than the latter, good example exhibiting virtue in action, showing thereby its feasibility and its mode of exercise, and appealing to the mind through the senses.

Repetition not only deepens the association of ideas, but contributes to strengthen the faculty or organ concerned in repeating. It may obviously, like association, tend to the formation of good or bad habits, its effects being entirely independent of the moral character of actions.

For this reason single actions, which may lead to permanent habits, should be carefully watched, especially in the earlier stages of life. They should be regarded as the first links in possible chains of habit, and should be estimated, not by their gravity as intrinsic acts, but by the character and consequences *of the* habits of which they may prove the begin-

nings. The first falsehood, the first theft, the first act of cruelty, the first exhibition of temper, have a fearful significance when considered in connection with the habits to which they may lead. On the other hand, the first exhibitions of virtuous inclination to active good, and of moral courage in the resistance of temptation, should be carefully encouraged as the beginnings of a noble character. It is just when the little seedling is disclosing its first tender leaves that it needs fostering. Then also, if it be a weed, is the best time for eradicating it. Left in the soil, it will not only occupy space that might be better employed, and rob surrounding good plants of their nourishment, but it will strike deep roots which may defy your power to disengage them, and which, in any case, will not quit the soil without costly effort.

The first endeavor to do anything is always that which costs greatest effort. Hence the teacher should minimize the effort requisite in the early stages of the formation of a good habit, and should associate with it advantages sufficiently powerful to counteract dissuasive tendencies. These advantages should be such as young children can appreciate. It is unreasonable to expect very young children to be affected by such remote advantages as success in after-life, fame, fortune, and position. They would prefer a sweetmeat to the fame of Washington.

An important element in the formation of habit Time. Good habits are not formed, nor bad habi unlearned, in a day. The Latin proverb says tha "No one suddenly becomes very wicked." It i equally true that nobody suddenly becomes very good. It necessarily follows that, if habits be dependent on association and repetition, we must afford the time which both require. Hence the teacher must not be discouraged, nor allow his pupils to be discouraged, by slow progress. Slow progress is, from the nature of the case, inevitable. The formation of a good habit is a growth, just like the growth of the body as a whole; the abandonment of a bad habit is a decay, just like the decay of the body as a whole. It is true practices may be suddenly commenced, and suddenly broken off, but the inward desire which dictates conduct must have time to develop or die, as the case may be, before the new practice will become perfectly natural. The reformed drunkard feels the craving after alcohol long after he has given up the habit of drinking.

Concentration, itself a habit, is of the greatest assistance in the formation of other habits. We all know how much more readily we learn to do a thing when we set ourselves to learn it with all our heart and might. Concentration operates partly by securing the necessary repetition, and partly by applying the whole energy at our command, instead of allowing

that energy to be divided over a wide variety of pursuits, and so weakened for any one in particular. We have not an unlimited amount of energy, and that part of it which is consumed in one kind of work is taken away from another. When the mind, for instance, is actively engaged, the digestion suffers; and when the digestive organs are actively engaged, the mind loses some of its power. Great bodily fatigue leaves the mind incapable of active exertion; great mental exhaustion depresses the whole body.

What has been said on the subject of attention, which is a particular form of concentration, viz., lack of consciousness, applies to concentration generally. All sources of distraction should be removed; the objects of endeavor should be few and mutually compatible; advantage should be taken of the momentum of natural inclination; the strain involved should not be too severe or protracted; the energies should be employed when they are at their fullest vigor; and earnest and sustained endeavor should be encouraged and rewarded as meritorious, quite apart from any outward success which may attend it.

The power of concentration which different children possess varies very widely. Some children seem almost incapable of any sustained effort; others are only with difficulty torn away from any occupation in which they are deeply interested. So, again, some are easily distracted; while others appear to be en-

tirely oblivious to everything but the work in han and can work undisturbed amid the greatest noi and confusion. The secret of this difference is to b found in the degree of interest which we take in ou work, in the nature of the work itself, and in the extent to which we have habituated ourselves to disregard the sources of distraction. The habit of concentration is greatly promoted by occupations that do not allow of any intermission of effort without occasioning failure or serious inconvenience.

Motives to be Utilized.— Conduct depends for its character very much upon the motives by which it is prompted. The same action, so far as external identity is concerned, may assume very different moral aspects, according as its motives are worthy or unworthy. It is highly important, therefore, that in the endeavor to form good habits in children we should not appeal to improper motives. The motives which have the greatest weight with children are the love of approbation, the fear of censure, emulation, religious motives, and prudential considerations. These must be appealed to with due regard to their relative importance, and their suitability to different temperaments and different stages of development.

The love of approbation and the fear of censure have been already noticed in connection with discipline.

Religious Motives are such as spring out of the truths of religion, and are powerful in proportion to the extent to which the significance of those truths is apprehended. Hence the close connection between religious instruction and morality, and the vast importance of giving children suitable ideas of the attributes of God, so that they may early learn to love and fear Him. At a very early age children are capable of understanding something of the goodness, love, justice, and power of God, and, as the experience of every pious family shows, of being powerfully influenced in doing what is right and avoiding what is wrong by their desire to obtain His approbation and escape His censure.

The teacher should represent all duty, no matter what form it takes, as a religious duty, as something of which God is cognizant, and in the proper performance of which He is pleased. Nay, duty has no meaning apart from Him. All its obligations spring ultimately out of our relations to Him as the Creator and Ruler of the universe, and thence derive their obligatory character.

Every religious lesson should have a practical side, so that children may see how truth and duty go together, and learn to seek goodness, not in words and sentiments, but in action. And, conversely, right action should be constantly connected with the religious truths out of which it grows, and in which it

finds its most powerful motives. When the child is taught that God is a God of truth, he should be taught to love and practise truthfulness; and when he is taught to love truth, he should be carried back to the absolute truthfulness of God, and to our many obligations to conform our conduct to His.

Prudential Considerations. — In the earlier stages of education we are obliged to trust very largely to example and authority, but as education advances it is expedient to make larger and larger appeals to the intelligence. The perception of the advantage of right conduct, and the disadvantage of wrong, though not the highest motives to set before a child, should not be overlooked as a means of influencing his conduct, partly because right and wrong cannot be properly understood apart from considerations of utility, and partly because a legitimate self-interest is powerfully and necessarily influenced by these considerations.

It is perfectly true that what God has willed must be right, because He willed it. It is also true that He willed it because it was right. Hence, though the mere expression of His will should be enough to secure our obedience, the perception of the love and wisdom of His laws will tend to render our obedience more cheerful, thorough, and intelligent. To know in what respects His laws are the conditions of our

highest welfare must increase our capacity and desire to obey them.

We must take care, however, to subordinate prudential considerations to higher ones. If we make consequences the exclusive test of right and wrong, we stake right conduct upon fallible human judgment, and, in the case of the young, of an unenlightened judgment. Apart from all prudential considerations, children should be taught that there is an inherent nobility and beauty in virtue, and that there is an inherent baseness and ugliness in vice; that right is right because it is the will of God, and that wrong is wrong because it is contrary to the will of God.

Habits to be Cultivated. — Thoughtfulness lies at the bottom of so many other virtues that the teacher should take special pains to cultivate it. It may be violated by direct and deliberate falsehood, by exaggeration, by suppression, by equivocation, by disregard of promises and engagements, by simulation, or the practice of what *is not;* by dissimulation, or the concealment of what *is;* and by connivance at falsehood.

Children are often tempted to tell or act a lie from a fear of the consequences of telling the truth. This fear will occupy a place in their mind proportionate to the usual severity of the teacher. They will be encouraged to tell the truth, if he be not unreason-

ably severe, and if he show a disposition to appreciate the moral courage involved in their confession. At the same time they ought not to be led to suppose, by too easy a forgiveness, that by confession they can compound for offences.

Exaggeration frequently arises out of simple inconsiderateness, desire to astonish, and vanity. The story of the boy who told his mother that there were "millions of cats" in the garden is well known. A little questioning elicited the fact that the "millions" consisted of their own cat and two others. The teacher himself cannot be too careful in strictly measuring his language so as to avoid over-statement. He is very liable to fall into the use of unguarded language in gratifying the love of the marvellous as a means to secure attention in extolling virtues which he wishes to encourage, and in condemning practices which he wishes to suppress.

The *whole* truth is sometimes as important as ***nothing but the truth.*** A child claiming the credit of making a complete confession, and yet keeping back a part of the truth, should be made to feel that he is guilty of a double offence, and that the suppression is as bad as an actual misrepresentation of the truth.

Children should not be urged to make promises which they are not likely to keep, lest the frequent violation of them may lead them to think lightly of the violation of their word. The teacher himself, too,

should be strictly faithful in keeping his word. Both his promises and threats should be rigidly observed. He should not needlessly indulge in either, there being so many circumstances that may stand in the way of their fulfilment. If he violate his word, he should be careful to show that it is in compliance with some higher principle.

Children should always be credited with truthfulness until they are proved untruthful. Confidence in a child helps to keep him truthful. "It 's a shame to tell Arnold a lie," said a Rugby boy, alluding to the head-master, "because he always believes one." On the other hand, suspicion makes the food it feeds on. A child is sometimes tempted to consider himself relieved from the obligation of truthfulness when his character for truthfulness is unjustly suspected. Distrust is, of course, one of the natural consequences of untruthfulness, and a powerful dissuasive from it; but it can only act thus when it follows the offence, not when it precedes it.

Justice consists in rendering to every one his due without being biassed by partial considerations arising out of our own temper, or passions, or interest. It may assume one of two forms, viz.:

1. Honesty, which consists in a strict regard for the rights of property of others; or,

2. Candor, which shows itself in judging fairly of the character, motives, and intentions of others.

Honesty is not a natural virtue. A child's first instinct is to appropriate whatever gives it pleasure without any regard to the rights of others, and it is only by slow degrees that it learns wherein the rights of property consist. He has to learn the difference between *meum* and *tuum*, first of all, by association. He may play with what is his own; he must not play with what is not his own, and so on.

Dishonesty may be shown in appropriating not only material objects not our own, but knowledge that is not our own; in not restoring or endeavoring to restore lost property that has been found; in borrowing what we have no prospect of repaying, etc. Children need to be taught that to steal from a parent is as wicked as to steal from any one else; that to steal other objects of value is as bad as to steal money; and that to steal a little thing is an offence in its nature precisely identical with theft on a large scale.

Much moral confusion in children's minds could be avoided by the teacher's employment of plain words to designate moral offences. Let him speak of theft as theft whatever form it assumes. Euphemisms only serve to lead children to misconceive the real nature of misconduct. Call theft a misappropri-

ation of property, and it loses half its repugnance. A child is ashamed to be thought a thief, but he has no idea of what is meant by misappropriation.

Candor is to be cultivated by occasional appeals to individual children to judge of the merits of their companions, by discouraging the unfair imputation of motives and wilful misrepresentations of conduct in cases of dispute, and by the teacher's exhibiting the virtue in his own conduct. He should, for instance, never refuse to admit the existence of real excellence, even though the owner of it may be unsatisfactory in other respects; and he should show a disposition to put the most favorable construction on a child's conduct and intentions. To do full justice to the ability and virtues of rivals is not an easy virtue, and the exhibition of it in a child should, therefore, meet with exceptional encouragement. Public opinion will be found a valuable aid to the teacher in securing candor. A body is less likely than an individual to have its judgment biassed by self-interest. Even public opinion, however, is not always to be trusted. An unpopular child very often fails to get the justice due to him, simply because he is unpopular.

Benevolence is that virtue which disposes us to promote the well-being of others. It is closely asso-

ciated with all our duties which relate to our fellow-creatures. If we wish well to others, we cannot deceive them by lying, or injure them by acts of injustice, or be cruel to them. The spirit of benevolence is violated when we do not seek to communicate our happiness with others; when we refuse to sympathize with them in their troubles; and when we wantonly inflict on them pain. Children should be encouraged to share their pleasures and find a satisfaction in the happiness of others; to show tender consideration for the weak, the deformed, the suffering, and the stupid; and to abstain from rude and cruel speeches calculated to hurt the feelings of those to whom they are addressed, from practical jokes, nick-naming, and from all forms of oppression and bullying. The last-mentioned offence is one that should be severely punished. Cruelty to animals is closely allied to it, consisting, as it does, in taking advantage of our strength or ability to inflict pain upon a creature weaker than ourselves. It should be treated with a similar severity. Teachers should take advantage of lessons in Natural History to condemn cruelty to animals and to explain wherein it consists. Children are often cruel from simple ignorance of the cruelty they inflict. Religious motives should also be appealed to for the correction of this vice. There is no stronger dissuasive to cruelty than the consideration that God is a God of love, and

that His love extends to the humblest creatures He has made.

> He prayeth well who loveth well
> Both man and bird and beast.
> He prayeth best who loveth best
> All things both great and small;
> For the dear God that loveth us,
> He made and loveth all.

The strongest motives to benevolence will be found in the sense of justice, in the goodness of God, and in actual experience of the "luxury of doing good."

No convenient opportunity should be thrown away of holding up to the admiration of children the conduct of those who have distinguished themselves as benefactors of their race.

Self-Control consists in the subjection of our instincts and desires and temper to reason. Children are specially liable to be carried away by impulses. They do not foresee consequences, and they do not always stop to consider the moral character of the step which they are prompted to take. In the earlier stages of their education we guard against the dangers of this liability to act on impulse by the restraints of authority; but no education is satisfactory that does not aim at enabling a child to ultimately control himself.

Authority is to be used only so long as is necessary to give reason time to acquire the power of ruling the conduct. Hence, as impulse comes under subjection, the young should enjoy more and more freedom. They should no longer be directed by precepts in every minute detail of conduct, but should be left to apply principles for themselves. They should be suffered to encounter temptations such as they have hitherto been exempt from, and should in this way be gradually disciplined against that time when they will leave home to become their own masters.

Self-control is the substitution of obedience to principles for obedience to persons. Hence the teacher who seeks to cultivate it should endeavor to get his pupils to base their conduct upon principles.

Temper. — In few things is self-control seen more conspicuously than in the government of temper. Some of the chief defects of temper are hastiness, sullenness, peevishness, querulousness, and obstinacy. Each of these needs special treatment. When a child gives way to temper, give him time to cool down before you expostulate with him. He will not be able to listen to the voice of reason as long as he is disturbed by violent passion. As soon as he has calmed down, the serious dangers of yielding to hastiness of temper, such as acts of violence, disrespect to su-

periors, injustice to companions, the sundering of friendships, and, above all, the sinfulness of temper in the sight of God, should be pointed out to him.

Sullenness is manifested in a steady unwillingness to obey authority and to respond to efforts to please. Too much notice should not be taken of this offence. When a child obstinately refuses to be agreeable, it will generally be found that he assumes this attitude to annoy those around him, and if he finds they take no notice of his sullenness, he will grow tired of it. If the offence be repeated, he should be excluded from his companions until his sullenness is over. A natural corrective to it is the dislike which it invariably inspires.

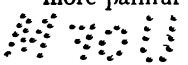
Peevishness is often the result of physical weakness. It consists in a certain fretfulness, which makes a serious matter of trifling troubles that stronger natures take no notice of or find pleasure in enduring.

Querulousness is a kindred fault, generally produced by bad home-training. The querulous child is never without a grievance, and is always seeking for some sympathetic ear to pour his sorrows into. The best remedy for this defect is to distinguish between those grievances that deserve sympathy and those that are unreal or trivial; to show a readiness to listen to the former, and to treat the latter with good-humored ridicule. As children grow up they should be taught the unmanliness and unwomanliness of making too

much of trifles, and of making life miserable by dwelling too exclusively on its troubles.

Obstinacy is the steady persistence of a strong will acting in a wrong direction. It arises from a variety of causes. Sometimes a child is obstinate from a conviction that he is in the right, in which case he should be shown that he is in the wrong. Sometimes his obstinacy proceeds from a desire to have his own way, coupled with a hope that by a steady resistance to authority he will ultimately succeed. In this case he must be shown that his hope is ill-founded. The teacher should not seek encounters with an obstinate child; but, if a contest be inevitable, he must come off victorious.

Reverence for authority will largely depend on the worth of those who wield authority, but may be cultivated by the teacher's requiring a respectful treatment of himself and his subordinates, and by his inculcation of the truth that "the powers that be are ordained of God." Reverence for things sacred is to be taught partly by example and partly by precept. The teacher should be particularly careful never to speak lightly about solemn subjects, to allow no trifling at devotions or in the course of a religious lesson, and to see that the Word of God is always treated with becoming respect. Few things of the kind are more painful than to hear children irreverently shout



out the Divine name, as they often do in answering questions.

Humility is to be cultivated indirectly by the repression of self-display, forwardness, and vanity; directly, by setting before children the additional charm which humility gives to every other virtue, as exemplified in the lives of the world's greatest men. It is not a virtue to be praised. Once humility becomes self-conscious, it is lost.

> Humility 's so delicate a thing,
> 'T is gone if it but look upon itself;
> And he who ventures to esteem it his,
> Proves by that very act he has it not.

Temperance is a virtue which is best cultivated at home, where the exercise of it finds greatest room for display. It seeks to keep under due constraint both our desires and our appetites. The chief of our desires are

1. The desire of knowledge;
2. The desire of society;
3. The desire of esteem;
4. The desire of power, or the principle of ambition.
5. The desire of superiority, or the principle of emulation.

All our desires and appetites need to be kept under

control, and are all productive of serious mischief if intemperately gratified. The desire of knowledge may lead to inquisitiveness in one direction, and to the disregard of important duties in another; the desire of society may interfere with work; the desire of esteem may seek gratification by unworthy means and foster vanity; the desire of power may lead to unscrupulous ambition and to tyranny; the desire of superiority may beget pride. Bearing in mind the extent of intemperance in drink, the sinfulness and dangers of this great national evil should be deeply impressed upon the minds of children.

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